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A S E R M O N,

PREACHED AT

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S E R M O N,

PREACHED AT

B U B W I T H,

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FRIDAY, FEBRUARY 4, 1780,

Being the Day appointed by

His Majesty's Proclamation,

F O R A

G E N E R A L F A S T.

By G E O R G E I O N,
CURATE OF BUBWITH, IN YORKSHIRE.

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FRIDAY, FEBRUARY 4, 1850.

THE NEW YORK

His Majesty's

FOR A

GENE



BY GEORGE TON
OF BOSTON, IN YORK

Y. O. R.

PRINTED BY W. B. W. L. T. H. AND CO.

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A S E R M O N.

JOEL, Chap. II. 12, 13.

Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; And rent your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

IN the former part of this prophecy, the Lord threatens the *Jewish Nation* with an army of locusts,* so numerous, as to destroy all the fruits of their land. *The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.†* But as all the threatenings

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* Judæi putant in diebus Joel tam innumerabilem Locustarum super Judæam venisse multitudinem, ut cuncta complerent, et non dicam fruges, sed ne vinearum quidem et arborum cortices, ramosque demitterent, ita ut omni virore consumpto arentes arborum rami, et sicca vinearum flagella remanerent. Hieron. in Joel. v. 6.

† Joel ii. 3.

of God to punish finners, whether *nations*, or *individuals*, are always on a supposition that they continue impenitent; the prophet takes occasion to exhort them to immediate and hearty repentance, that they might avert those terrible judgments with which they were threatened. *Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rent your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.* A day of grace, in which God will admit true penitents to pardon, always precedes a day of vengeance. He never punishes with rigour and fury, till all the gracious methods of his providence (for the reformation of mankind) have proved eventually, vain and ineffectual. *He is gracious and merciful, slow to anger, and of great kindness:* And, in compassion to his rebellious creatures, tries if his long-suffering will bring them to repentance.*
O Jerusalem, Jerusalem, thou that killest the
pro-

* Matthew xxiii. 37.

prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

And then, as a consequence of their refusing the means of grace, our compassionate Redeemer adds---*Behold your house.**

The temple, which is now your house, not God's: *Is left unto you desolate.*---Forfaken of God and his *Christ*, and sentenced to utter destruction. Our Lord spake this as he was going out of the temple for the last time.

Another instance of the long-suffering of God, we have in the book of Genesis---† *When God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, || it repented the Lord that he had made man on the earth, and it grieved him at his heart.*

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Where-

* Matthew xxiii. 38. † Gen. vi. 5, 6, 7.

|| *This is not to be understood, as if God had conceived any regret at any thing that he had done wrong, or that he repents of a false step that he had made, as a man does when he perceives he has committed an error. God is not capable of repentance in this sense. But sometimes he changes his conduct towards those that are unfaithful to him, and after having treated them with mercy, he corrects them with severity, as if he had repented*

Wherefore, *The Lord said, I will destroy man, whom I have created. *Behold I, even I, do bring a flood of waters upon earth, to destroy all flesh.* But, before the Lord put this threatening in execution, he was pleased to send *Noah*, who had found grace in his eyes, and was a preacher of righteousness, to warn them of the approaching deluge, and allowed them the space of one hundred and twenty years to repent in.

Also before God sent the *Israelites* to destroy utterly, and to drive out the *Amorites* from the land of Canaan; though they were the most wicked people that ever existed, given to idolatry, and all kinds of vice and immorality, which they practised in the sight of the sun: This people, wicked and abandoned as they were, God was pleased to bear with four hundred years; and the reason he assigned

*repented of what he had before done in their favour. Also God is said to repent of the evil he was about to inflict, when moved with compassion towards the miserable, or intreated by their prayers, he remits the punishment of their sins, or does not execute the threatenings he had made against them: Thus it is said in the Psalms, that he repented according to the multitude of his mercies, Psal. cvi. 45. Jer. xviii. 8. * Gen. vi. 17.*

assigned for his long-suffering was--* *The iniquity of the Amorites is not yet full.* Hence appears the long-suffering of God to bring nations to repentance.

When nations have repented, in compliance with the Divine warning, God has so deferred the execution of his threatened judgments, that it has been said of him, in the language of Scripture—† *He repented him of the evil.* Witness the case of the *Ninevites*.—When God sent his Prophet *Jonah* with this alarming message, ‡ *Yet forty days and Nineveh shall be overthrown*; because the *Ninevites* believed the report of his servant, proclaimed a Fast, and shewed other signs of repentance and humiliation; particularly, when they turned § *every one from his evil way, and from the violence that was in their hands.*—He (God) repented of the evil that he had said that he would do unto them, and he did it not.--Here I would observe that God's decree to destroy || *Nineveh that great city, wherein were more than six score thousand persons that could not discern between*

* Gen. xv. 16. † Exod. xxxii. 14. ‡ Jonah iii. 4.
§ Jonah iii. 10. || Jonah iv. 11

*tween their right hand and their left hand, must have been a conditional decree. And, who will say, that the condition by which God's decree was reversed, and the city spared, was not repentance?---What an example for us! The judgements of the Lord are now abroad in our land: but, if we become truly humble on account of our sins (the true cause of every evil, whether moral or natural) and repent in dust and ashes, the Lord will say unto our haughty foes, (who delight in war, and our destruction) as he once said to the waters of the great deep, * *Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.*---This my brethren would be an happy, and it is a much to be wished for event: but it is an event we cannot reasonably look for, without an immediate and hearty repentance. It would be contrary to the general scheme of God's known providence. Where are the cities of *Sodom* and *Gomorrhah*? God's vindictive justice has overtaken them, and now they lie in ashes.---Where is † *Babylon*, once the*

* Job xxxviii. 11. † Isa. xiii. 19.

† A Traveller, who, in 1574, passed through the place where this once famous city stood, speaks of the ruins of it in the

*the glory of kingdoms, the beauty of the Chaldees excellency? It is * become a desolation among the nations.—Where is Tyre, once † a mart of nations? It is become ‡ like the top of a rock; § it is a place to spread nets upon. And what could be the cause of such dreadful calamities?—It was sin, my brethren. || Righteousness exalteth a nation; but sin is a reproach to any people. God sometimes suffers very*

the following manner: The soil is so dry and barren, that they cannot till it; and so naked that I could never have believed, that this powerful city, once the most stately and renowned in all the world, and situated in the fruitful country of Shinar, could have stood there, had I not seen, by the situation of the place, by many antiquities of great beauty, which are to be seen round about, and especially, by the old bridge over the *Euphrates*, whereof some piles and arches of incredible strength, are still remaining, that it certainly did stand there.

CALMET'S DICTIONARY.

* Jer. l. 23. † Isa. xxiii. 3. ‡ Ezek. xxvi. 14.

§ Its present inhabitants are only a few poor wretches, harbouring themselves in vaults, (for there is not one entire house left) subsisting chiefly upon fishing, and preserved in this place, as it were, by providence, for a visible argument of God's having fulfilled his word concerning Tyre, viz. That it should be as the top of a rock, a place for Fishers to dry their nets on, Ezek. xxvi, 14.—See, Mr. Maundrell's journey from Aleppo to Jerusalem.

|| Rom. xiv. 34.

very singular judgments to fall upon particular places, or individuals, as an example to others; an instance of which we have in *those eighteen upon whom the tower of Siloam fell, and slew them; not that they were sinners above all men that dwelt in Jerusalem, but God chose to punish those few, as an example to the rest; to enforce which, he has left upon record, * except ye repent, ye shall all likewise perish.*

When nations, kingdoms, or individuals, will not repent, but abuse the patience and long-suffering of God; he at length proportioneth his vindictive visitations to the length of time that hath been granted to avert them. Of this we have an eminent instance in that nation, who were the peculiar people of God. “ *The Jewish nation* (says a *French refugee* †) “ *was guilty of an innumerable multitude of* “ *the most atrocious crimes. It had not only* “ *not profited by the earnest exhortations of* “ *those extraordinary men, whom Heaven* “ *had raised up to rectify its mistakes, and re-* “ *form*

* Luke xiii. 5. † M. Saurin.

“ form its morals: but it had risen up against,
 “ and treated them as enemies of society, and
 “ disturbers of the peace of mankind. When
 “ they faithfully reprov'd the excesses of its
 “ princes, they were accused of opposing the
 “ king's authority: When they attacked such
 “ errors as were in credit with the ministers
 “ of religion, they were charged with resist-
 “ ing religion itself; and under those fair,
 “ but unjust pretences, they were frequently
 “ put to death. Witness the prophets Isaiah
 “ and Jeremiah, the apostle St. James, and
 “ Jesus Christ himself.—God often exhorted
 “ that nation to turn from its evil ways, and
 “ urg'd the most tender, as well as the most
 “ terrible motives to repentance. One while
 “ he loaded it with benefits, and another while
 “ he threatened it with punishments. Some-
 “ times he supported the authority of his mes-
 “ sages by national judgments. Sermons
 “ were enforced by pestilence and famine,
 “ and exhortations re-echoed by banishment
 “ and war: And yet all those means, both
 “ powerful and frequent, proved eventually,
 “ vain and ineffectual. When they caus'd
 “ an

“ an alteration, it was only an apparent, or
 “ a momentary change, which vanished with
 “ the violent means that produced it. The
 “ Jewish nation was always the same. Al-
 “ ways a stiff-necked and rebellious nation ;
 “ an enemy to truth, and in love with false-
 “ hood and error ; averse to reproof, and
 “ athirst for the blood of its prophets.”—

But at length, the vengeance of God overtook
 that rebellious nation, and brought upon it
 the greatest calamities that ever befell any
 people. If a nation will not repent God will
 * *whet his glittering sword, and his hand will*
take hold on judgment, he will reward them that
hate him. He will make his arrows drunk with
blood, and his sword shall devour flesh.—These
 words, dreadful as they may appear, were
 well nigh literally fulfilled with respect to the
Jews. When *Vespasian* besieged *Jerusalem*
 on every side, not only the sword of an ene-
 my was against them, but the spirit of faction
 and division was so prevalent among them-
 selves, that every man's sword was against
 his brother.—Nay, horrible to tell, the fa-
 mine

* Dut. xxxii. 41, 42.

mine was so dreadful, that there was an instance of a woman eating the offspring of her own body; thereby remarkably fulfilling that prophecy of Moses, † *The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness, her eye shall be evil towards her young one that cometh out from between her feet, and towards her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness wherewith thine enemies shall distress thee in thy gates.*—Well then might our Lord say, § *Woe unto them that are with child, and to them that give suck in those days.*—The fury of the Roman foldiers was so great, that nothing but their utter destruction as a nation, could appease them. *Josephus* says, that *Titus*, the Roman general, would gladly have preserved the *Temple*, “and when it was set on fire by a private soldier, who thought himself actuated by a *Divine impulse*, he exerted himself to the utmost of his power, both by words and signs, in giving

† Dut. xxviii. 56, 57. § Mat. xxiv. 19.

giving directions to stop the progress of the flames; but all his efforts were vain: So violent was the rage of the soldiers for revenge, that they were not restrained within the bounds of their duty, either by the motives of respect or fear. So that, in the end, the Temple was destroyed, notwithstanding every generous effort that Titus had made for its protection." *

Thus the *Temple* of God, and the *City* of *Jerusalem* were overthrown, and these words of our Lord most punctually fulfilled, † *there shall not be left here one stone upon another, that shall not be thrown down.* For, after the *Temple* was burnt, *Titus* ordered the very foundations of it to be dug up; after which, the ground on which it stood was ploughed up by *Turnus Rufus*.

Whoever reads *Josephus*, observes the blood that was spilt, and the lives that were taken in the *City* and *Temple* of *Jerusalem*;
together

* *Josephus*, de *Jud. Bell.* book vii. chap. 10. † *Mat.* xxiv. 2.

together with the digging up of the very foundations of the walls of the House of God, and the * ploughing of the ground where it once stood, certainly cannot require a stronger proof that God is in earnest, when he threatens the destruction of impenitent nations.

And now, my brethren, turning the eye of my mind upon ourselves, I cannot but think that the fate of the *Jews* ought to alarm us of *Great Britain*; to awaken us from our supineness and vain security; especially at present, when the bayonet and the sword are so often sheathed in the bowels of our Fellow-Creatures; the earth shook, and the heavens rent, with the thunder of the destructive cannon.—Fields of war, and garments rolled in blood: the mournful cries of the orphan and the widow, deprived of their only support and comfort, are loud and awful
calls

* Jam seges est, ubi Troja fuit, ressecandâque falce,
Luxuriat Phrygio sanguine pinguis humus.
Semisepulta virûm curvis feriuntur aratris
Ossa: ruinas occulit herba domos.

Ovid. Epist. i. line 53.

calls to repentance; addressing *Great-Britain*, like the voice that was heard proceeding from the holy place, some days before the destruction of *Jerusalem*, crying, *Let us go hence, let us go hence*.—Such a voice seems now to be addressing us. Let us then unbolt the door of our hearts, unstop our ears, take the alarm, and *go hence from our sins*. Let us give up our iniquity for repentance, our infidelity for genuine faith in the Redeemer, *Atheism* and *Deism* (so prevalent among us) for the religion of Christ and his Apostles. Let us rent our heart, and not our garments, and turn unto the Lord our God; that the judgment which threatens us may be turned away.—This is certainly our duty; nay, I had like to have said our only expedient: for * *The race is not to the swift, nor the battle to the strong*. And without such an expedient, what may we not expect? † *For if the word spoken by angels was stedfast* (says the Apostle) *and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great*

* Ecc. ix. 11. † Heb. ii. 2, 3.

great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?—If God so severely punished the *Jewish nation* under the law, shall he not much rather punish us of this land, who are favoured with the far superior privileges of the gospel?—Can we think ourselves secure from the combined powers of *France* and *Spain*, the natural, and avowed enemies of our nation and religion, while iniquity of every species, like a venomous Hydra, hisses all around us? Can we think God will protect, and fight our battles for us, when he is every where affronted and dishonoured? And now, as much as at the beginning of our troubles. What reformation has yet taken place among us? “Has one single article of “luxury been retrenched,” (says a worthy † *Prelate* in his sermon upon the last General Fast) “one favourite vice renounced, one “place of amusement, one school of debauchery or of gaming shut up.”—Are masquerades abolished, or brothels less frequented?

† Bishop of Chester.

ed? Is it not yet polite and fashionable to appear at the gaming-table, and drink the midnight cup? Is not the number of divorces daily increasing, and with them, debauchery and lewdness? Ah! how many Sardanapalus, especially among the gay and the great, are now in our land?—But, while I am pointing my discourse at the *Grandeess* of our nation, the consciences of the lower class of people are perhaps unaffected. Like the *adulterous woman* mentioned by Solomon, they may eat and wipe their mouth, and say, * *I have done no wickedness*: I shall therefore address myself to *you*. And, while I am speaking of some of our crying and most prevailing sins, let every individual ask his own heart, how much he hath contributed to increase the guilt of the nation.

1st. The first sin I shall mention, and which is as a fountain from whence all the rest do spring, is, *contempt of God and Religion*. Solomon says, *Fools make a mock at sin*. How many such are among us? Who despise and
ridicule

ridicule the very appearance of piety. Who scarce, or never have God in all their thoughts. Who live, as tho' there were neither an Heaven to reward, nor an Hell to punish them, a death to encounter, nor a judgement to appear at. They and their families, are without prayer and devotion, either in public, or in private: either in their houses as Masters, or in their closets as Christians. They pay no acknowledgments to that adorable Being, who made, and continually preserves them; except perhaps once a week in a formal round of duties, when decency, or the custom of the place, obliges them to resort to the church.— And, how many more are there, who, although they frequent public worship on the Lord's Day, yet never partook of the *communion of the body and blood of Christ*. Never renewed their covenant vows with their Saviour, nor once reflected on the love of God, in sending *Jesus Christ into the world to save sinners*. And yet, how many of those are vain enough to imagine themselves good Christians: while they are but *hearers of the word, and not doers of it also, deceiving their own selves?*

Who (to use the expression of the prophet Ezekiel) * *come unto us as the people cometh, and they sit before us as God's people, and they hear our words, but they will not do them; for with their mouth they shew much love, but their heart goeth after their covetousness.*

2dly. The *contempt of God and religion*, is followed by *customary swearing and blasphemy.*

This horrid practice is so much in fashion, and become so very general and prevalent, that (if we consider how little can be said in defence of it) one would not think it had been forbidden, but commanded. A Jew would have been struck with the deepest amazement and regret at such infernal oaths and imprecations as are uttered by Christians without horror and remorse. And, as if the common modes of swearing grew tiresome by repetition, they are continually diversifying their phrases with such a strange collection of new-invented oaths, that one would be apt to conclude they make it their study

* Ezek. xxxiii. 31.

study to dishonour the name of God, and strive who shall be most eloquent in profaning it*. The bold swearer importunes God to hear him, and challenges the Almighty to judge and punish his wickedness. Hence no wonder that a common practice of it brings down public judgements; and that, as the Prophet proclaimed of old, *because of swearing the land mourneth.*

3dly. Another vice, and no less common among us, is *Drunkenness*---else what mean all those meetings for the sake of it? “Where, “at the expence of health, strength, and “fortune, and every consideration that can “be near or dear, we see the drunkard “continually filling himself with strong “drink, pouring in, as it were, liquid fire, “that he may thirst and drink, and thirst “and drink again †.”—Like those mentioned by the Prophet, † *Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant.* This is

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* See Lyttleton's sermon against swearing.

† Haweis's sermons.

‡ Isa. lvi. 12.

one of those crying sins that bring down wrath upon a nation, especially when it becomes so general and epidemical a vice. And alas! if we look around us, what city, town, or village is there—what market, meeting, or fair, that is not defiled with drunkenness? And when sin grows thus national, it usually brings down national judgments.

4thly. To this common vice we may add that of *Lewdness*.

How many *Debauchees* are there in defiance of all laws, human and divine? What town, or country village wants instances of this? O thou slave to sensuality! I wish I could make thee blush, and hide thy face for shame. “With bars and bolts, with obscurity and “darkness, and complicated precautions,” thou hidest thyself from the eyes of men, that thou mayest with more false security, *defile the temple of God, and make the members of Christ, the members of an harlot*. But I forbear to say more; * *for it is a shame* (says the Apostle)

* Eph. vi. 12.

Apostle) even to speak of those things which are done of them in secret. But * *shall not I visit for these things? saith the Lord: Shall not my soul be avenged on such a nation as this?*

The catalogue of our national sins is already too long, but may we not add,

5thly. That *common practice of lying, cheating, and slandering?* Which renders us a proper object for the vengeance of God. How applicable to us are the words of the prophet Jeremiah? † *They will deceive every one his neighbour, and will not speak the truth: They have taught their tongue to speak lies, and weary themselves to commit iniquity. Their tongue is as an arrow shot out; it speaketh deceit: One speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait. Shall I not visit them for these things? Saith the Lord: Shall not my soul be avenged on such a nation as this?*

While I have been reciting the black list of our most common and prevailing sins, have

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not

* Jer. ix. 9.

† Jer. ix. 5, 8, 9.

not your consciences, my brethren, accused you of rather increasing, than diminishing the guilt of the nation?—* *Who can say, I have made my heart clean, I am pure from my sin?—* Who can say, I have always been constant and regular in my devotions to God, and have never been guilty of irreverence to his name?—Who can say, I have never run to excess in the enjoyment of God's blessings, but have ever kept my inferior appetites in subjection to my reason?—Who can say, I have never been guilty of injustice to my neighbour, or of injuring his reputation by malicious slanders?—No one I am confident, that impartially consults his conscience, will dare to justify himself before God, and say, "I never offended in any of those instances."—Must not every individual then, take shame to himself, and acknowledge, that more or less, he has added to the number of our national sins, and swelled the black catalogue of our crimes? And, in such a case, ought we not to say with the Psalmist?

If

* Proverbs xx. 9.

** If thou Lord, wilt be extreme to mark what is done amiss : O Lord, who may abide it ?*

If the observation be just, that the happiness or misery of nations, is always in proportion to the righteousness or wickedness of them (as both sacred and profane history inform us) surely we of this land, have reason to expect the worst that can befall us.—Already does a most cruel, and unnatural war distract this once prosperous empire : And, a perfidious enemy, the enemy of our nation and religion, has dared to ride with bravado in Albion's channel, and threaten us with invasion.—What course shall we steer then, or what road pursue ? How shall we appease that Deity, who has perhaps said in his anger, *Sword go through this land, and be satiate with blood.* How shall we deliver ourselves, or escape the danger that threatens us ?—The prophet Jeremiah will inform us. † *At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it : If that nation against whom I*
have

* Psalms cxxx. 3,

† Jer. xviii. 7, 8,

have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—

What can be more evident then, than that if we are destroyed, our destruction is of ourselves? But Oh! as we would not wish to be the objects upon whom God should pour the vials of his wrath, let us avert our danger, by true and sincere repentance. A repentance that may make us forsake sin, so as never to turn to it again. Let us wait upon God in prayer; not with the disposition of those who
** make broad their phylacteries, and enlarge the borders of their garments,* but with the disposition of the Royal Psalmist; † *Try me, O God, and seek the ground of my heart; prove me, and examine my thoughts. Look well if there be any way of wickedness in me: and lead me in the way everlasting.*—Now if such a reformation as this were general, what happy effects would it soon produce? But, whether others turn to God, or continue in their iniquity; if we act as wise servants, and approve ourselves to our great Master, by true repentance, and real amendment of life; if we seek with all our heart, to obtain peace with God through Jesus Christ,

* Matthew xxiii. 5.

† Psalms cxxxix. 23, 24.

Christ, Our labour shall not be in vain : we shall obtain the pardon of our own sins ; and, tho' we may be afflicted with the wicked in this world, we shall surely escape those heavy judgments, which the righteous vengeance of God, will be sure to inflict on the finally impenitent, in the world to come. For the Lord is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

What effect now, ought the knowledge of the goodness and long-suffering of God to have upon us? Because a space is allowed for repentance, shall we continue in impenitency? *Because sentence against an evil work is not executed speedily :* Shall we therefore set our hearts to do evil? Because God is slow to anger, shall we continue to provoke him? God forbid ! Let us not despise *the riches of his goodness, and forbearance and long-suffering ;* but let a sense of his unmerited love, lead us to repentance. For, my Brethren, the patience of God which yet endureth, will shortly be no more. The year which the master of the vineyard grants at the intercession of the dresser

dresser, to try whether a barren fig-tree can be made fruitful, will expire, and then it must be cut down. Do not deceive yourselves, God is not, nor can be mocked; his long-suffering must produce in the end, either your conversion, or your destruction.

The land of our Nativity is peculiarly favoured with the light and preaching of the Gospel, which will be a * *savour of death unto death*; or a *savour of life unto life*, to all who hear it. To those who have *repentance toward God, and that faith toward our Lord Jesus Christ*, which produces good works, it will be a *savour of life unto life*. Should the people of *Great-Britain* then be found in that number, *He* “ who knows the success of the
“ various plans which at present exercise the
“ speculations of the greatest geniusses, and
“ which occasion an infinite number of dif-
“ ferent opinions among politicians,” will not fail to fulfil his † promise, and so prevent our ruin; for ruin and devastation must ensue, should we be at the mercy of a people, so very opposite in points of religion, and so
athirst

* 2. Cor. ii. 16.

† Jer. xviii. 8.

athirst for persecution *. It is but too well known that, Popery has ever been accompanied with an invariable hatred to protestantism. But, my Brethren, when that happy period shall commence, in which *Antichrist* shall be cast down, and the air resound with that comfortable exclamation, * *Babylon the Great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit!* The survivors of her ruins may be happy in contemplating that, *The mystery of iniquity* †, **BABYLON THE GREAT, THE MOTHER OF HARLOTS**, and her invariable hatred to Protestantism, have met with one common grave.

* The famous Mr. Claude, Pastor of the church at Clarenton, near Paris, who wrote *a defence of the reformation in France*, says, "They (the Catholics) cast some (of the Protestants) into large fires, and took them out when they were half roasted. They hanged others with large ropes under their arm-pits, and plunged them several times into wells, till they promised to renounce their religion. They tied them like criminals on the rack, and poured wine with a funnel in to their mouths, till, being intoxicated, they declared that they consented to turn Catholics. Some they slashed and cut with penknives, some they took by the nose with red hot tongs, and led them up and down the rooms till they promised to turn Catholics." These cruel proceedings made eight hundred thousand persons quit the kingdom.

* Rev. xviii. 2.

† Rev. xvii. 5.

grave.—But, as various revolutions may take place, before all things conspire to produce such an event, let us for the present rely upon God. If we forsake our sins, use every ordinary means, offensive and defensive, and trust in God for success, he will be a *Friend to us* that will *stick closer than a brother*. O that we may experience this by an immediate reformation of life and manners! O that those horrible crimes may be extirpated, which are the surest forerunners, and the principal causes of famine, and pestilence, and war,

THE END.

